

THE FIELD AFAR

ORGAN OF THE CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA

MARYKNOLL

Diligentibus Deum

Omnia Cooperantur

in Bonum : : :



To Those Who Love

God All Things Work

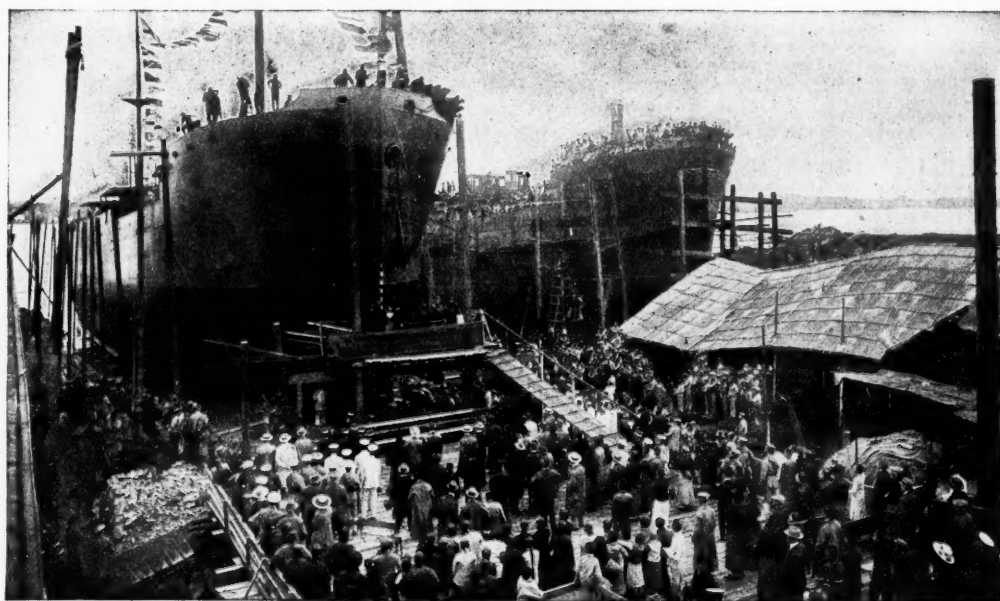
Together for Good.

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Number Two

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CHINESE BUILT, OF CHINESE STEEL, AT THE TSU SHIPYARDS, SHANGHAI. See p. 33.

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AMERICAN FOREIGN MISSIONS.

Approved by the Council of Archbishops, at Washington, April 27, 1911.

Authorized by Pope Pius X., at Rome, June 29, 1911.

Object—To train priests for missions to the heathen, and to arouse Catholic Americans to a clearer appreciation of their duty towards this need.

Opening of Seminary for Philosophy and Theology, Ossining, N. Y., Sept. 18, 1912.

Decree of Praise granted by Rome, July 15, 1913.

Preparatory College established in Diocese of Scranton, Pa., September 8, 1913.

Procure opened in San Francisco, September 13, 1917.

Assignment to first field (Yeuangkong, China), April 25, 1918.

Departure of first four missionaries, September 8, 1918.

THE FIELD AFAR

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Secretary: - - - V. REV. JOHN J. DUNN.

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THE FIELD AFAR is the official organ of the Catholic Foreign Mission Seminary. Checks and other payments may be forwarded to the Very Rev. James A. Walsh. Advertising rates will be sent upon application.

Make every member of the family one of our Associates.
Fifty cents for each will do this.

FEBRUARY—Month of Our Immaculate Mother's Purification; of her apparition at Lourdes; of Blessed Théophane Vénard's martyrdom. Thrice-blessed month for Maryknoll and Maryknollers across continent and ocean!

* *

THE True Voice of Omaha calls attention in its editorial columns to a New York dispatch announcing a united Protestant campaign to raise six hundred million dollars a year for mission work, and asks if our Catholic people give a million a year for missions.

If home and foreign missions are included we believe that a million would fully cover the entire offering.

The writer of the editorial adds: "We marvel at what others do, and some scold our Catholic people because they are not equally generous,—and then we do nothing."

It is good to note that the world-wide cause is finding its place in the minds of Catholic leaders. Of this we are certain after fifteen years spent in arousing and stimulating interest in foreign missions: if the people can be made to realize the facts, there will be no lack of support for mission enterprises, home or foreign.

* *

NEARLY seventy well-printed pages were required to record the proceedings at the Catholic Students' Mission Crusade conference, held in Techny last summer.

A summary of the convention

brings out the fact that thirty colleges and universities were represented and sixteen student organizations enrolled.

It has been recognized that the success of this important movement will be more assured if it is centred at the Catholic University, from which point a Field Secretary can work to arouse and stimulate student activity along the line across the continent.

The Field Secretary selected by the convention was Rev. John Handly, C.S.P., of Chicago, a priest full of the propaganda spirit, who would gladly have devoted himself to the task could he have been released by his superiors. This, however, was not possible and in his place a layman, Mr. Floyd Keeler, has been installed, and we wish for him every needed measure of encouragement and success.

This Crusade is an important movement in the life of the Church in America, and, backed by a spirit that is zealous, unselfish, and tactful, it must gain strength daily.

* *

SOME of our readers know that an Apostolic Delegate in the person of His Excellency the Most Rev. Joseph Petrelli, now in Manila, was appointed for China several months ago; also that the appointment was held up by the influence of the French Government. We hope that this miserable interference will yet miscarry. In the meantime it is well to recall some facts.

The Chinese Republic has for some time past desired diplomatic relations with the Vatican, be-

cause the number of Catholics in China is increasing at the rate of eighty to one hundred thousand a year, and because relations with the greatest moral power in the world would give prestige to China.

The advantages to the Catholic Church of a Delegate in China would be purely spiritual. The Delegate would be a unifying force where none at present exists among the vicariates of China. He would keep in mind general rather than particular interests of individual vicariates, would counsel in doubtful or difficult cases, rectify errors, repress abuses, and help to develop the religious life.

The French Government in 1886 succeeded in keeping a Nuncio from the Vatican out of Peking, fearing that his arrival there would mark the end of the French protectorate—a Government asset, evidently—of Catholics in the East. As a matter of fact, the Delegate who now resides at Constantinople does so, we understand from the *Osservatore Romano*, without any prejudice to the French protectorate.

For lack of a good reason, the French Government bases its opposition to the appointment of Archbishop Petrelli on unsubstantiated personal charges.

* *

THE FAR EAST states that the Irish Mission League, the outcome of the Maynooth-Mission-to-China movement, hopes some day to have a seminary in America to educate American boys for the Chinese Apostolate. This may be a fervor glow, but it is interesting to note.

It recalls a recent visit to Maryknoll by a young priest connected with the Irish Mission League who made us almost envious when he told how many priests from Ireland are working through the American dioceses in the interest of the Irish establishment.

Certainly the promise is excellent for Mother Erin's apostolic work, when in the brief period of



A SOUVENIR CARD FROM CHINA.

a few years, and before a seminary is practically in operation, a score and more of earnest young priests can be released for the apostolate.

The difference between Ireland and the United States on this point is, that in Ireland priests are already more numerous than required for its own needs, while in America they are too few.

Maryknoll has been blessed in many ways but her need can be realized from the fact that only one of her priests can be spared for propaganda work.

However,—*ça viendra*, as the dough-boys have probably learned to say. "That will come" in God's good time. In the meantime, you, dear reader, must be our propagandist, and if you talk up **THE FIELD AFAR** you will strengthen your own friendships.

* *

If you wish to exchange your Liberty Bonds for a Maryknoll Annuity you will be turning over your investment to the greatest Cause on earth—the advancement of Christ's kingdom. Incidentally, you will receive a larger income. Write for information to the Very Rev. Treasurer, Catholic Foreign Mission Society, Maryknoll, Ossining, N. Y.

Bishop Cusack Memorial.

SOME time ago an inquiry came from a priest who was intimately acquainted with the late revered Bishop of Albany, expressing the hope that a memorial burse could be established at Maryknoll.

Shortly afterwards we found in *The Evangelist*, the mission organ of the Albany diocese, a strong appeal made by Father Glavin under the caption used above this article, and we quote some of its sentences because we know that many of our readers will be pleased to see them:

"Is no 'Memorial Burse' to the memory of our beloved Bishop being organized? It would seem as if nothing would gratify him more than something of this nature, i. e., to provide another missioner for some distant land."

These words are taken from a letter written by a great friend of Bishop Cusack. We welcome the letter and the check, fifty dollars, and gladly undertake the duty of organizing this burse.

Surely nothing is more appropriate than this manner of showing devotion to the memory of our Bishop. He was always greatly interested in the missions.

During his college days the one idea of his childhood had grown and developed—to give himself to God's service in the holy priesthood. The life and labors of St. Francis Xavier, patron of the Foreign Missions, had fired his imagination and he resolved to be a missioner among the poor. There was not then established in New York the Society for the Propagation of the Faith, there was then no American Catholic Foreign Mission Society, such as we now have at Maryknoll. If there had been we feel sure, knowing his love for that Society and his interest in Maryknoll, that foreign missions would have taken our future Bishop. But God had other designs.

When the Burse is complete it will be given to the American Foreign Mission Seminary, Maryknoll. Bishop Cusack was greatly interested in that Seminary. He visited it frequently and was glad to take the responsibility for the ordination of some of the young priests who have lately gone from there to China.

Jotted in Passing.

AT Columbia University, in the City of New York, there are several courses, offered by Teachers' College, for *Educational Missionaries (Protestant) on Furlough* and for *Candidates looking forward to Educational Work in the Foreign Field*.

Does this statement interest you?

Again an inquiry has come from China for a few Catholic lady teachers, who are willing to work for a comparatively small salary. The opportunity, to our mind, is an excellent one and we are convinced that it can find a response if sufficiently known. Information will be sent from Maryknoll on request.

The story contests that appear in the "Maryknoll Junior" are being used in parochial schools as subjects for composition. The class judges the best story and sends it on to Maryknoll. Besides providing interesting matter for English periods, these contests will supply and stimulate knowledge of foreign countries and will help to cultivate the mission spirit,—perhaps even to secure future American missionaries.

Maryknoll - in - San Francisco proved in many ways a blessing to our missionaries who began their ocean voyage from that port. As yet we have not much in a material way to boast of at the Golden Gate—a hired house only—and Mother Maryknoll has had to make use of her check-book to keep things going; but gradually friends among the clergy and laity are beginning to realize that we need and will be grateful for their co-operation in this important beginning of a *Pacific Coast Pro-cure*.

In answer to many inquiries from priest-friends, we state that, although we have not appealed for them, we are in a position to receive and transmit Mass intentions, so that they can be exonerated with little delay.

The Cardinal Prefect of the Sacred Congregation of Propaganda, under whose direction Maryknoll now happily exists, is a member of the Redemptorist Order.

Cardinal Van Rossum's native country is Holland and he was born in 1854 in Zwolle, the city in which the *Imitation of Christ* was written.

His Eminence has been connected with the Propaganda for more than six years. He was made a Cardinal in 1911, but was consecrated Bishop only last spring.

The *Catholic Columbian* of Columbus, Ohio, remarks editorially the lack of personnel and means for Catholic missions generally, and makes this practical suggestion:

How would it do for every diocese in this country to adopt some definite part of those pagan lands, and supply them with men and material for the propagation of the faith?

If the work were systematized so that there would not be too much help in one place and too little in another, and so that the needs of the missions would be minutely known, there would come an immense increase in the amount of the contributions given to that cause.

Teachers! Why not humanize geography so that your pupils will get deeper and more lasting knowledge of what to many is a dry subject? You can do this, and something vastly more important at the same time, by using a knowledge of the missions to interest the youngsters.

No book has ever been published with this end in view, but in your own way you can make a start. Follow the Maryknoll missionaries to China, for example, or Mother Paul from New York to Uganda, B. E. Africa, or trace the foot-steps of pioneer French missionaries in America.

In 1858, at the Grotto of Lourdes in France, in the presence of thousands of people, the Blessed Virgin appeared eighteen times to Bernadette Soubirous and gave her a series of messages,

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of the Paris Seminary
MARTYRED IN KOREA IN 1866

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to the effect that all should pray and do everything possible for the conversion of the countless souls now perishing, and finally, after emphasizing this message in many ways, she thus proclaimed herself:

I am the Immaculate Conception.

As the Immaculate Conception is the sole National Patron of America—and the National Patron of America alone—this message should be heeded especially by American Catholics.

We are pleased to quote from the Secretary for Asia of the Y. M. C. A. a paragraph that meets our view as nicely as it seems to meet that of the writer:

There never was a time when things looked so dark politically or so bright religiously, so dark for the government or so bright for the Christian Church, in China as today. This nation has reached the position where a great religious revival is imperatively needed and it is in just that condition in which such movements have often started in past history in other parts of the world. It is our firm conviction that Jesus Christ and vital Christianity, diffused through a growing indigenous Chinese Church, is the only hope of this great nation.

Here is one-quarter of the human race, preserved where other nations have fallen, after four thousand years of noble history. . . The crucial need of the hour is a living Christian Church . . . Christ today is the only hope for China.

Aspirations for America.

FR. MACDONALD of the Cathedral in Victoria, B.C., sends us the photograph which appears on this page and writes:

Paul King, the Chinese student, was brought into the true fold from Anglicanism two years ago by Fr. Fraser



PAUL KING — ASPIRANT.

and was confirmed by the present Bishop of Canton. He is a most devout Catholic. He assisted at my Mass at seven o'clock each morning and greatly edified me by the manner in which he approached the rail and received Holy Communion. It would have been a lesson to some of our white Catholics. Certainly it proved that Chinese souls are well worth saving, no matter what money or sacrifice may be required.

Paul—whose name in Chinese is *Kam Cho Sun*—came to Toronto at the invitation of Archbishop McNeil, who will train him for the missions in China. He will study at St. Michael's College for a time and then enter the Seminary.

The temporary sojourn at Maryknoll of two exemplary Chinese youths, the product of three hundred years of Catholic faith, has attracted considerable attention. From the comments made we present the following thoughtful letter from a gentleman in western Massachusetts:

On reading the current *FIELD AFAR* I was impressed with one item especially,—Tsu boys. I trust they are

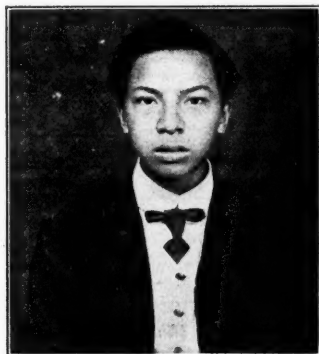
but the vanguard of many who will come.

In this small town is a preparatory school of two hundred or more, among whom I have seen from one to twenty Chinese students. Many have been graduated and passed on to higher colleges, and some have returned to China. The point is they have seen and learned our ways, ideas, and methods. They are very bright, as a rule, and extremely appreciative of ordinary courtesies. I have known families with whom they lived to receive appropriate and useful Xmas gifts for several years after they returned home.

The coming of young Catholic Chinese students to America will be an asset to the missionaries in China, upon their return home, beyond the realization of any of us. The Boxer Fund students and the others who came here have had a great influence in preparing China for a favorable reception of American ideals. May many more come in the tranquil days after the war!

A Chinese from Kwangtung, the province in which the Maryknoll Mission lies, called recently with Mr. Woo, the New York catechist, to get an advice about bringing his boy to the United States.

The boy, whose photograph we reproduce, is not an aviator as his necktie would lead one to suppose.



READY FOR AMERICA.

He has learned some English and is anxious to study in America,—for what he does not yet know. We shall do what we can to make this young man welcome at the Golden Gate, and further east if he desires to meet the rising sun.

Observations in the Orient.

By a Maryknoller

This is the title of our latest book, a considerable portion of which appeared last year in these columns as *The Pioneer's Log*.

It is the story of the Maryknoll Superior's memorable visit to Eastern Asia and three thousand copies will be printed in the first edition.

His Excellency's Preface.

TO our much revered Apostolic Delegate, His Excellency Archbishop Bonzano, we are indebted for these precious words which will preface this latest publication:

Perhaps it is because of my own early experience as a missionary in China that I followed with especially keen interest in *THE FIELD AFAR* the series of papers that appeared last year under the title of *A Pioneer's Log*.

In reading these letters from the Orient it often occurred to me that, if published in book form, they would make a valuable addition to the yet scanty stock of English literature on the vital subject of Foreign Missions; and I am happy to learn that this has now been done.

I hope and believe that thousands of American Catholics, through these pages, will be brought to a fuller realization of the share which the Catholic body in this great Republic is so evidently called by Divine Providence to take in the evangelization of the heathen world.

To-day our Holy Father can hardly look elsewhere than to America if he would replenish the decimated ranks of his Apostolic army and sustain it in its fight against the hosts of Satan. Besides, the Church in the United States must not fail to develop, in its widest expression, the missionary spirit, which is the surest guaranty that its present vigorous life shall be sustained and strengthened. This volume, the latest fruit of Maryknoll activities, should, therefore, receive a warm welcome and a wide patronage.

Maryknoll, the National Seminary for American foreign missions, is becoming a household word in the United States. May *Observations in the Orient* endear it still more to all who have been following its progress and bring to it, for the great cause of Christ, a host of loyal friends.

JOHN BONZANO,
Archbishop of Meliène,
Apostolic Delegate.

From Our Readers.

MY sister takes THE FIELD AFAR for our house and I subscribe for a friend. We all enjoy it very much.

I enjoyed reading my first copy of THE FIELD AFAR very much, and it is with great pleasure that I am looking forward to the next issue.

(St. Louis, Mo.)

I have been reading THE FIELD AFAR for the past year and like it better every day. Am going to try to have all my friends take it, too.

(Pittsburgh, Pa.)

THE FIELD AFAR is entirely too good to miss. Besides the paper, we feel that we have at least a finger in the pie of your big wonderful work.

(Chicago, Ill.)

While on my vacation I ran across a copy of your magazine in a room in a hotel, and was much impressed with it and its mission. Enclosed find one dollar for one year's subscription.

(Ind.)

I hope you have not taken my name off your list. I wouldn't want that to happen for anything. Each month I look forward to the pleasure of reading THE FIELD AFAR, and when I have read every word of it I send it on to my brother who is in France.

(N. Y. C.)

(With several subscriptions.)

I merely gave these friends THE FIELD AFAR to read and later they came to me with the subscription price. I will give what copies I have to other Catholics who are here and no doubt you will receive more subscriptions.

(Camp Hospital, N. J.)

I am enclosing subscription for Mrs. ——. She is delighted with THE FIELD AFAR, and her father, who is in his 91st year, enjoys it very much. I myself love every line of it and would not be without it. When I finish reading my copy I pass it along, hoping it may bring new subscribers to you.

Considering the kindness of Providence to me, I wish to show some little gratitude, so I am sending you a Liberty Bond as payment of a yearly fee for the education of a native Chinese priest, if that is the amount required. I have no obligations to those who sent me through school, as the Lord has provided them with the goods of the world in sufficient measure for their needs, so I will send this subscription for the work of the missions in honor of my parents every year.

(Mass.)

Yeungkong Ahead.

AT this writing we don't know much about our four exiles, but a letter from the Bishop of Canton has outlined an itinerary which some of our readers will be interested to follow on the map published in this issue.

After a stay of some weeks in Yeungkong they will divide. Two will remain with Fr. Gauthier in and around Yeungkong, and Fr. Mollat (also a priest of the Paris Seminary) will take the other two over the northern section of the mission to establish themselves at *Tungchen* (think of *tongue* and *chin*). Here they will find a commodious and attractive house much better than that at Yeungkong, and they will be within a two days' tramp of Loting, where a Maryknoll catechist is already installed.

Fr. Mollat, their "guardian angel," has his central mission (outside the Maryknoll territory) at Kochow, about a day and a half (walking) from Tungchen, so that while our men cannot "take a day off" to see their neighbor, they can take a week off occasionally and sample his rice. Then again, from *Tongue-Chin*, if there are no brigands to hold them up and make them lose time, etc., they can walk *via* Shekkwut down to Yeungkong in what the Bishop refers to as only four days.

In this way a portion of the Maryknoll mission will get immediate attention. Another section, Wanfo in the north, will have to wait until the next detachment starts out from Maryknoll.

Here are some notes about the map of Maryknoll-in-China:

Junks are towed from Kongmoon to Yeungkong several times a week.

Large steamers go up the West River daily from Hongkong.

Steamers run from Canton to Shuitung on the coast, a little to the west of the Maryknoll boundary.

Fr. Gauthier, the Maryknoll guide in China, has written, since our last issue:

Frs. Walsh and Meyer, whom I went to Hongkong to meet, brought me a box of cigars and a little provision for our first table at Yeungkong, which I appreciate very much, but I was best of all pleased to see the new missionaries themselves. We look upon them here as our confrères, and already they feel at home.

The very day after their arrival at Canton they settled down to the study of Chinese, and they are persevering, with already the beginning of success.

Fr. Meyer was a little "off feed" for several days, but he will soon be in good form. Both have already baptized several babies.

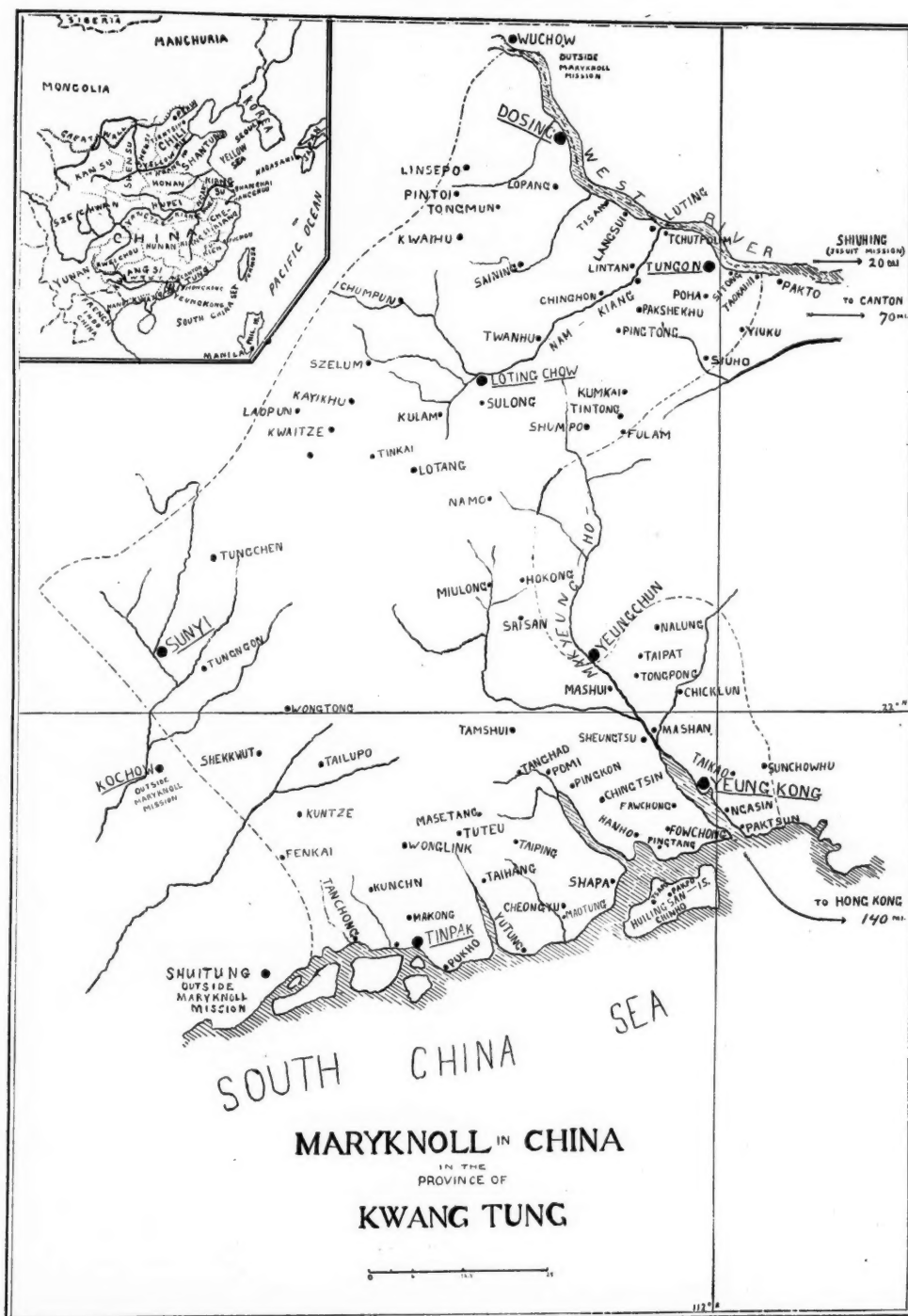
We expect Frs. Price and Ford in a few days, and after a short rest we five will all go together to Yeungkong.

The voyage is now simple. Two junks, towed by a small steamer, make regular trips between Yeungkong and Canton. Pirates have not yet been chased off the sea, but the Chinese authorities seem to be more anxious to get things quieted now that the European war is over. I believe that within some months your missionaries will be able to exercise their zeal under good conditions.

At Yeungkong, the first Maryknoll Mission centre, a bank or the branch of one is apparently about to open. We have just seen it advertised in *The Canton Times*, and it rejoices in the unusual name of *The Tai Kwong Bank*. It is referred to as the Christian Bank of Yeungkong and Kwangtung, and it calls for an initial capital of fifty thousand dollars.

It seeks the patronage of "all classes of Christians and non-Christians—for the sake of Christian self-support in our manifold and swift-growing work in Kwangtung and for the Christian evangelizing among the millions of non-Christian Chinese."

Protestant activities back of this bank will encourage widespread cotton-growing in Yeungkong, selling first-class seeds from America; all of which is interesting reading for our little group of exiles over in Yeungkong.



Letters from Maryknoll-in-China.

Impressions of Fr. Price:

Cathedral, Seoul, Korea,
Oct. 27, 1918.

Japan was a revelation to me. No amount of reading could have enabled me to understand half so well the situation of the Church in Japan as this actual visit.

I find that the methods of work vary greatly in different places. In Korea the missionaries employ no catechists and do not want them. They try to make the Christians apostles, who will of themselves go out and seek to make converts, instructing their neighbors and bringing them to the priests; and this works so well here that the bishops and priests wish no other way. They place a layman at the head of each station. This man performs nearly all the offices of a priest, not only holding services but even baptizing the children and marrying couples.

So far as I can see the blight of the Japanese Government is on everything in Japan and Korea. There is great fear among the Koreans in regard to becoming Christians: it is said that those who announce their intention of doing so are put under surveillance by the Japanese police and visited every week and are obliged to submit to suspicious interrogatories. As a consequence the number of conversions around Seoul has fallen off 50 per cent.

The restrictions in regard to the schools are of so severe a character that in Japan the missionaries see little hope for the future. The Government thinks its salvation depends on having the Japanese taught that the Emperor is divine, that all must be subordinated to the State, and it looks with ill-will upon any other teaching and restricts other teaching all that it dares,—a hopeless conflict, and there seems to be no solution except in a new regime.

One phase of mission work that interested me very much was the organization of the "Virgins of Nagasaki." There are 200 of them, 27 in a sort of convent near Urakami. I went to visit them. They are self-supporting and are employed in teaching the Christians. Poor, humble peasants without great education, they take no vows, cultivate their own fields and live together, simple and industrious, employing their time chiefly in teaching the Christian children in halls or other places of meeting, and in other charitable works. I suppose the Purgatorial Virgins of China do the same, but them I have not seen yet.

The Jesuits were very kind to us,

the Marianists were especially so. They are all doing great work but none of them see any real hope of anything great under present conditions and carry on their work enduring, abiding the hour of the grace of God.

All those I have met seem real missionaries, rejoicing to suffer all things to bring souls to God, and it is a great happiness to live in such an atmosphere.

Cathedral, Peking,
Nov. 6, 1918.

We have been spending some days here. I have been much interested in the methods used, whereby the Lazarists obtained 57,000 baptisms last year—the greatest number, I believe, on record. The priests seem enthusiastic over the methods and the results. They say that nearly all those whom they baptize have their farms or their work near the catechumenates and will not leave the country or their present surroundings; also that the newly baptized, nearly all of them, *stick*. The Lazarists have, as you know, 2,500 catechumenates and the catechumens cost them about \$2.00 a month each to feed. It takes about three months for instruction, and at this rate it would cost about \$300,000 to procure 50,000 baptisms. Some of the catechumens, however, pay their own board while undergoing instruction, so that the actual cost to the mission is less.

Yenchowfu Cathedral,
Nov. 10, 1918.

I was prevented from finishing this note before leaving Peking. I will only add that nothing could exceed the kindness and hospitality of the Lazarists at both Tientsin and Peking. They enabled us to learn much that I trust will be useful to us on our mission. We have confined our work not to sight-seeing but to the mission activities. We are now at Yenchowfu, the *Divine Word* centre, as I was anxious to look into their methods as here developed. It was difficult to make the trip, but we succeeded. Traveling is at present in a muddled condition, owing to the revolution and the immense number of brigands, of whom there are said to 30,000 in Shantung Province, where we are now.

Bishop Henninghaus has received us royally. We found Fr. Koesters here, also. As far as I have been able to see the work of these German Fathers is very thoroughly organized and effective. Their methods of training and utilizing catechists, and of getting effective work out of them, are especially noteworthy. Under the direction of the Bishop, and with Fr. Koesters as guide, we went to Chefoo

The Lily of Mary.

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Maryknoll, Ossining, N. Y.

yesterday and inspected the tomb, the temples, the home, and so forth, of Confucius and we were very glad that that we did so. (Enclosed are some flowers from his grave.) I think our visit is likely to be of considerable service to us in the future.

The more I see of the Chinese the better I like them. I cannot but feel the deepest and most unspeakable pity when I see a people so industrious and peaceful and amiable, dying by the millions without Catholic faith simply for the want of missionaries. May God speed the work, not only of Maryknoll, but of all missionary societies of the world, in sending men and women to this field whose harvest is ripe unto whiteness.

| | | |
|---|------|-----------|
| 福 | Pou— | Universal |
| 爾 | ri— | jewel |
| 德 | ce. | here. |

Official name given to Fr. Price
by the Chinese officials at Peking.




From Fr. Meyer:

Shanghai, China,
Oct. 25, 1918.

At about nine o'clock we two—I do not know which was the first—stepped onto the soil of China. No, we did not fall down to kiss it nor did we plant a cross on the sand, or rather, mud; but we were not unmindful that this was "the land of our dreams" and something akin to a thrill went through us, with a vague curiosity as to what the future might hold for us here in this other world to which we had come.

There was little time for conjectures and day-dreams, however, as a shouting, pushing crowd of coolies seized our bags and came within an

(Continued on page 33.)

| Feb. | The Maryknoll Junior | 1919 |
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| ❖ ❖ ❖ | LOTING, CHINA—WHERE AMERICAN CATHOLIC MISSIONERS WILL MEET AMERICAN PROTESTANT MISSIONERS. | ❖ ❖ ❖ |

DEAR JUNIORS:

The four pioneer missionaries from Maryknoll are now in Kwangtung province, China, industriously studying Chinese. Would you like to study this quaint language? Do you wish you were with them among the rice fields helping to save souls for our Saviour?

In Maryknoll-in-China there are about a million people, and of these not one thousand are Catholics,—about one Catholic in every thousand people. The work for our missionaries, then, is to convert the other nine hundred and ninety-nine. With this task before them, our apostles are glad of the prayers you have given them; and now they need your spiritual help more than ever.

What better way can you aid them than by starting a *Maryknoll Junior Prayer League*? Get thirty members, each of whom is appointed for one day of the month. When your day comes, you attend Mass, receive Holy Communion, and offer up all your prayers and good works of the day, including the rosary and a visit to the Blessed Sacrament, for Maryknoll and for the conversion of the pagan and heathen world. Your turn and that of your Prayer League companions will come only once a month,—and yet no one can compute the number of souls that you will help to save. Suggest this idea to your parochial school-teacher or to your Sunday school-teacher. Try it out for the remainder of the school year and write to Fr. Chin of your experience.

Your paper, though yet only four pages, is progressing. Its circulation has already reached the thousands. We are happy over it, but I know that you are going to make us happier still. You will deepen your own affection for the missions and spread it to twenty-nine of your friends,—and thus make them our friends—by your initiative in forming a Prayer League. Your effort will not go un-

rewarded, for the Son of God says: "*I know thy works and thy faith and thy charity.*"

You would have smiled "miles and miles of smiles" if you could have heard Father chin—no, *chin* is not a misprint—with the Ossining P. M. yesterday P. M. Here is the happy result of the *chin*.

War restrictions on paper have been removed, and you can now have as many Maryknoll Juniors as you wish,—a penny apiece, in clubs of not less than twenty, while the going is good.

The *Maryknoll Junior* is now a "regular" paper and will, we hope, soon be entered as second class mail-matter. Our only doubt is this: the postal authorities at Washington may possibly say that the Junior cannot go *second class* because it is a *first class* paper.

What do *YOU* think?

Fr. Chin.

Do you wish to "route" for Maryknoll? Ask Fr. Chin.



A LIBERTY-BOND APOSTLE.

A fifty-dollar Liberty Bond from a Maryknoll Junior, and he is only eight years old!

His grandmother gave it to him, but he wanted the Christ Child to have it as a Christmas gift for His missions.

Three cheers for Louis Rubelmann, of Pocatello, Idaho!

Be an active Junior—wear the Maryknoll Pin (the Chi Rho) on your coat or dress, and you will find this old world a true “curiosity shop.”

A Word-Puzzle Contest.

Buried alive—a priest, a ruler, a carriage, a boat, and a good meal—in these sentences below! Can you unearth them?

To the first ten who find words descriptive of things Chinese in these sentences, Fr. Chin will send a set of Maryknoll post-cards.

And this is how it is done. In the following sentence a whole country lies buried:—Fr. Chin always welcomes the letters from the Juniors. (Do you see China there?)

1. Back of the hay-ricks, hawks have left traces of their plunder.
2. Amanda, ring the bell quickly.
3. The stillness of the summer night was broken by the cries of the screech owl.
4. Comb on zealously, and get that work finished.
5. Sam panelled the room in oak.

The December Prize Story Contest.

THE story of “A Junior’s Christmas in a Pagan Land” was a popular subject, and Fr. Chin wishes that to every Junior who wrote in it he could give a prize.

Two classes of Juniors were used as heroes of the stories—some born in pagan lands and Christian either at the beginning or end of the story; others, Maryknoll Juniors overseas for the holidays. In every case but one, China was the pagan land. Fr. Chin was glad to find Japan used because the American Foreign Mission Society is not going to confine its work to China.

These stories were better than any previous ones. The scene was definitely placed in Canton, Wenchow, Osaka, or some other city; the characters bore typical names. Words peculiar to the Chinese, such as mandarin and junk, were well used.

Orphanages for abandoned children seemed rather popular, but we must not let that idea dominate our thoughts of China. There is the industrial and the family life of a nation just as human as ours. H. J. from Willimantic, Conn., touched upon these in an interesting manner.

The story that won the first prize was written by
Madeleine Knowe
 28 Gould St.
 Newport, R. I.

It is not entirely true to fact, as will be indicated.

The second best came from
Katherine Meade
 23 Monroe St.
 Norwood, Mass.

Girls carried away the two prizes this time, and it is “up to you fellows” not to let them do that again. There is another contest this month. What can you do?

Prayer for Vocations.

PROTECT, O Lord, Thy Church and raise up worthy priests for the work of the ministry. Call our youth to the service of foreign missions. Amen.

Jesus, Mary and Joseph draw apostolic hearts to the fields white for the harvest. Hail Mary, etc.

A Junior’s Christmas in a Pagan Land.

(Madeleine Knowe—Prize-winner).

THE beautiful season of Christmastide was approaching. The Chinese boys and girls in the orphanage at Fuchow were wondering what the feast would bring for them. They had often been told the story of St. Nicholas, who would come at midnight to fill the stockings of the good boys and girls.

It was Christmas Eve and these little ones were clustered about kind Sister Angeline waiting for the old-time stories.

“Now,” said Sister, “I shall tell you the story of Another who came at midnight many, many years ago.”

The children drew their stools closer and prepared to listen. Sister Angeline briefly related to them the story of the Holy Night.

“I think it is time for all to go to bed,” she said after she had finished. “Good Santa Claus does not like to find small boys and girls awake when he comes.”

The children immediately trooped off with earnest faces and eyes bright with thoughts of the coming Christ Child.

Christmas day dawned over a pagan land. What a wonderful day it was for these little ones! Toys, games, candy!*

During the fun, the door opened and Fr. Scanlon, the head of the orphanage, walked in with something in his arms. The children crowded around him and found that he held a tiny Chinese infant.

“Another one, Sister,” he said. “It was about to be thrown to the crocodiles† when it was God’s wish that I should rescue it.”

“Ah, is it not sad when you think of all these,”—she glanced round at the smiling faces—“that would have been lost if—”

The merry voices of the children broke in upon her words. They were happy because they would now have another playmate. Their games were completely forgotten when they looked upon the face of this infant,—the best Christmas gift of all!

In Brooklyn, Fr. Chin saw a sign, “E. Knoll, Painter,” which interested him, so that he sent his Junior companion to inquire who lived there. The boy asked: “Is Mary Knoll at home?”

“There’s no Mary Knoll here,” was the answer, “Only Helen and Janet. You must have the wrong address.”

That’s what Fr. Chin thought, so he went up the Hudson on the N. Y. C. to Ossining and there found Mary Knoll “at home.”

* Toys and games would be home-made. A bowl of clean white rice is the orphan’s “treat.” They do not know candy.

† There are no crocodiles in China. What might we say instead?

The Vénard—A Thought.

DID you ever notice the difference in the days selected by the world and by the Church to honor their respective heroes? On the twenty-second of this month, our country honors George Washington. What even in his life is commemorated on that day?

On the second, the Church honors one of her heroes, one who had left all,—father, mother, country,—to preach the Gospel of Christ to heathen souls.



CHOP-STICKING AT THE PREPARATORY SEMINARY IN TONGKING.

Through *A Modern Martyr*, some of you have become familiar with the life of Théophane Vénard, who when a little boy used to take his pet goat to browse on the slopes of Bel-Air saying to himself over and over and again, "And I, too, will go to Tongking! and I, too, will be a martyr!"

And he did go to Tongking! It was his first and last mission for on the feast of Our Lady's Purification, in 1861, he gave up his life for the Catholic faith. That is the day the Church celebrates, for then he "had fought the good fight, he had finished the course."

To-day following in his footsteps are other as-



AT THE VÉNARD COLLEGE.
Other aspirants to the world-wide apostolate.



WHAT do you know about the missions? If you find a fact bearing on mission or mission societies, send it to Fr. Chin.

1. Facts found must relate to missionaries, martyrs, mission countries, Maryknoll and other missionary organizations.
2. All facts should reach Maryknoll before the tenth of the month.
3. For the five best series of facts presented next month, Fr. Chin will send premiums. In deciding, Fr. Chin will consider the fact and the way it is expressed.

EVERY fact found so far in Fr. Chin's basket has been read with interest. Of course, all cannot be printed in this column because it is too small, but don't let this keep you from sending your discoveries. Here are some facts. Send others.

Asia and Africa have 15,664 missionary nuns.
(Baltimore, Md.)

The first foreign missionaries were the Apostles. The first martyr was St. Stephen, called the Protomartyr.
(Worcester, Mass.)

The Congregation of the Missions is not exclusively a foreign mission society, for its chief work is to give missions at home. It was founded by St. Vincent de Paul in 1625 at Paris "for the salvation of poor country people." The C. M. priests, as they are sometimes called, whom we know as Vincentians or Lazarists, have also founding asylums, homes for the aged, and seminaries. Their foreign missions include Algiers, Egypt, Turkey, Persia, Syria, China, and Central America.

In China they have seven vicariates in which almost three hundred priest-missioners are laboring.

(New York City.)

Every year millions of Hindus make a pilgrimage to Benares, India, where they visit its magnificent temples to obtain pardon for sins, and to prepare for death, remote or immediate. Lepers and others in the last stages of disease come from all parts of India to die looking out upon the sacred (filthy) waters.

On the flight of steps, called a ghat, leading down to the Ganges river, dead bodies about to be cremated may be seen at any time. They are covered with a shroud,—red for women and white for men,—and lashed to a bamboo litter so that the feet are immersed in the "holy waters." After the sanctification of the feet, the corpses are put into a funeral pyre at the top of the ghat and the fire is lighted. As the bodies burn, the mourners beat their skulls with poles to help release the spirits.
(Newark, N. J.)

"Route" for Maryknoll. Get others to "Route." Ask Fr. Chin about it.

pirants to the world-wide apostolate at the Vénard Apostolic College, Maryknoll's preparatory school near Scranton, Penn. They have taken Blessed Théophane as their special patron for many of them feel that they owe their vocation to his intercession.

Acknowledgments.

Interesting letters have come in recently from:

Paul Chambers, Cal.; Eva Mill, Canada; Elizabeth Simpson, Canada; Mary Moran, Helen Jones, Stanley Latuska, and Rose Welch, Connecticut; Patrick Howe, Honolulu; Louis Rubelmann, Idaho; John Saunders and Mary Joyce, Iowa; Katherine Meade, Mass.; Claudia Harney and Harry O'Haire, Minn.; Mary and Anna Mann, William Whaelan, and Harold Smith, New Jersey; Bernard Cullen, John and Francis Walter, Thos. Grogan, New York; Edward Barrett, and Bessie Wietska, Penna.; Martha Kelly and Madeleine Knowe, Rhode Island; Nell McDade, W. Va.

Here are some of the sentences that impressed us:

Enclosed you will find a Christmas gift from Francis and his brother John. John was born on Christmas morning and we want to celebrate by giving the Christ Child a birthday gift for His poorest people, the heathen babies. (N. Y. City.)

We are planning to form a society to help the American Foreign Mission Seminary. We are going to call it the *Vénard Club*. (Cleveland, O.)

We take pleasure in sending the enclosed twenty-five dollars which our pupils have contributed from their savings for the heathen babies. (Ind.)

This offering is from the mite box, the savings of T. F. G., three years and four months old, to help, as he says every time he drops a coin into his box, to buy bread and milk for a poor little Chinese baby. (N. Y. City.)

In St. Michael's Parochial School, Newark, N. J., a drive for the United War Work among five hundred children netted \$1,100. The highest grade scholars pledged six dollars, the next five dollars, and so on.

It was agreed that no one should beg, but that each boy and girl should *earn* the needed amount. They did so. Some worked in stores after school and on Saturdays; other ran errands, sifted the ashes, or "minded" the baby; and one little fellow raffled off Thrift Stamps. Each class reached its quota, and the entire school averaged \$2.20 per pupil, including the baby grades.

There are in the U. S. 1,600,000 parochial school children. If they would earn for the missions even one-half the average amount earned at St. Michael's, how much would it be? (Figure it out.)

You see that it would be great. And it is possible. If your pastor, or teacher, sister, brother, or lay-Catholic, should speak to you about this earn-for-the-mission plan,—*sit up, listen, and get busy!*

Do you think, my dear Junior, that you can earn a d-d-d-d (I'm tongue-tied) your quota? Why not try it? It is for God and His missions.

To see me is to want me—

Truly yours for a quarter,

THE MARYKNOLL PIN.

JOE JUNK—FIRST SPEECH.

Tell Mother that old jewelry is accepted at Maryknoll. Ask her to let you have the contents of that dust-covered box that has remained undisturbed for years. Old-fashioned brooches,—the older the better—watch-fobs and chains, worn-out rings (the engagement or wedding variety does not disturb us),—anything made of old gold or rolled gold, of pure silver or poor silver, will make *Joe Junk* happy. If diamonds are included with the other stones, keep the black ones for your furnace and send us the white.

So brush the dust from the box—to save postage—and send it to Maryknoll.

Fr. Judge, an American Jesuit, went as a missionary to Alaska, where he endured privations and won many souls to God in the days of the great rush to the Klondike gold-fields. His life is like a story; nearly every boy likes it. Yours for seventy-five cents at Maryknoll.

THIS shrine of the Immaculate Conception is at Yokohama, Japan. "Pray and work for the countless millions now perishing," was the message of the Immaculate Conception to little Bernadette in the grotto of Lourdes half a century ago. This is her message to each Maryknoll Junior today.

What can *you* do? Give a daily prayer,—three "Hail Mary's" for the American Foreign Mission Seminary; keep a mite-box for your sacrifice coins; spread THE FIELD AFAR and The Maryknoll Junior. Write to Fr. Chin for any other suggestions.



(Continued from page 28.)

inch of shoving Fr. Walsh off the dock for a mud-bath. It was our first experience and, of course, they robbed us, but by the time our rickshaws reached the office of the Paris Foreign Mission Procure, at No. 3 Ave. Edward VII, we had gathered our wits and one of us held the baggage and coolies while the other went in search of Fr. Sallou, who sent them away quite satisfied with less than half of what they had demanded. Although we had heard much of these Chinese methods, our first introduction to them took us fairly off our feet.

Fr. Sallou closed up shop to become our guide to the Chinese quarter, where we wandered through a maze of narrow alleys lined with tiny shops with a fish market at every corner and sometimes in between. We visited two churches, one the Cathedral, the other a transformed pagoda that had been left pretty much as in the original, except for Christian furnishings, and we wondered how it compared in attractiveness in the Chinese estimation with our foreign models. At the European church we paid our respects to Bishop Paris and after lunch at the Procure we went by electric car to see the Jesuit establishment at Sicawei, outside the city.

Fr. Kennelly was at the door in a moment and as his name does not belie his nationality we did not have to stammer a few uncertain words and wave our arms to signify the rest. We saw the new Jesuit church, one of the three best in China, the meteorological observatory, and the numerous workshops where the orphans are trained in printing, binding, painting, making stained windows, and wood and brass-working. Across the street the Helpers of the Holy Souls have an establishment with nine hundred foundlings and orphans, besides a workshop where almost nine hundred more, mothers and daughters, are employed at laundry and needle-work while the younger ones go to school, or, if not old enough, are taken care of during the day in the kindergarten.

We were booked to say Mass at "Mr. Lo's Hospital," and a little after 7:30 his automobile was waiting at the Procure. Mr. Lo himself served one of the Masses, and after breakfast we saw the hospital where 1,400 charity patients are housed. Here are all sorts of unfortunates,—the insane, the blind, cripples, sick poor and prisoners, old men and women, abandoned infants, and an isolation hospital for contagious diseases is under construction. The plant is the property of a score of Chinese business men who have pledged themselves to supply the



THE REJECTION OF THE RICH
AND THE WELCOME TO THE
POOR.

(From a painting in Shanghai.)

one-third of the current expenses not guaranteed by the police and the municipality. Mr. Lo, a devout Catholic, who lives almost the life of a religious despite his many business interests, is one of the score and the active director of the institution. A number of Sisters of Charity attend to the detailed management of the hospital and supply the Western experience and "balance." Mr. Lo is a catechist and baptizes more than two thousand infants and adults yearly. We were told that almost every one of the patients here accepts the faith very willingly. They are humble and simple-minded and generally have no prejudices to be overcome.

Just as we were leaving the hospital a poor coolie was brought in covered with sores, in a condition that would not be tolerated for even animals in America. He was almost unconscious and, as he could live only a few hours Mr. Lo gave him the necessary instruction and then baptized him with water from a bottle that he always carries with him for such cases even on the streets of Shanghai! If such be conditions here, where there is more of Western influence than in any other Chinese city, what must they be outside! What a harvest of souls is ripe even to falling,—lacking only such apostles to gather it! Can anyone say, "Convert America first," while there is any city in China without institutions to care for unfortunates in a manner befitting their dignity as human beings and brothers of Christ!

After our interesting visit to the

hospital we called on Mr. Tsu, father of the two boys at Maryknoll, and found him recovering from a slight fever but keen and anxious to get news of his sons. That Catholics in China are not lacking in progressiveness is testified by the fact that Mr. Tsu has just launched the largest ship ever built by Chinese, a steamer of some four thousand tons. Perhaps even more important is the fact that it was built largely of Chinese steel. This may mean the opening of a new era for China, as there seems to be enough coal and iron in there to supply the world for more than a millennium, so authorities tell us. We met a nephew of Mr. Tsu, lately returned from America, and almost his first words were regarding the cleanliness and fresh air of America, and its great number of trees. But he had a new one on us. "All Americans must believe in God because they always say on parting. 'Good-by, good luck, and God bless you!'"

Fr. Kennelly was to be our host at lunch so we said good-by to our friends here and set out in state, which means in a real automobile. We had a pleasant half hour and then visited the College and Seminary which we had had no opportunity of doing the day previous. Back in the city we said good-by to Fr. Sallou. During a few moments at the General Hospital in charge of the Franciscan Sisters of Mary we met two American nuns, one from Rhode Island, the other from Washington, D. C. At the Marianist Brothers College an Irish brother took charge of us and at the Sacred Heart Church we found a warm friend in Fr. Jacquinant, S. J. We supped that night with Fr. Verhaeghe at the Scheut Procure.

ON THEIR TRAIL.

Enclosed is money-order for \$50 which my husband and I donate towards the expenses of the four priests whom Maryknoll has sent to China. (Ill.)

This money order for \$15 is to help one of your boys to build his church when he arrives in China. With God's help I will give a little more now and then. (N. Y.)

One of our subscribers sent the enclosed check to us with the desire that we forward the same to the foreign missions. Naturally we thought of the work which your Society is doing and of the four zealous priests who recently left for the mission field of China. May God's blessing be upon Maryknoll! ("Our Sunday Visitor," Huntington, Ind.)

I want to help our missionaries who have departed for China but all I have to dispose of is a War Savings Stamp. It won't carry them very far or buy many luxuries, but it is a proof of interest in the cause. I hope to do more in the future and always the fathers may be sure of my prayers.
(Somerville, Mass.)

I have read in *La Croix* that the Prefect-Apostolic of Kwangtung has made over a part of his mission to Maryknoll. It has given me great pleasure to see that God has blessed your work, and that henceforth your men will work side by side with ours in China.

I doubt if for many years to come the Foreign Mission Seminary of Paris can send out enough men to even restore the ranks decimated by war and war conditions. May your noble country make up for this deficiency!
(Cambodia, Indo-China.)

I am pleased to learn that you will get a footing in China, and I wish you the greatest success.

You enter China from the extreme south. Well it was there that St. Francis Xavier tried to enter. Your fathers will do what he did not succeed in doing, and his powerful protection will bless their work. With my whole heart I wish them every possible success.

This is only a first step, and I am pleased to think that one day your Society will be called upon to undertake work that will benefit the whole Chinese Church.
(Bishop Terlaak, Central Mongolia.)

I am pleased above all that Canton will be the first field of Maryknoll missionaries. You will have observed how extensive are our missions and how much work lies ahead for men of good will and energy.

The mission to which your men are going is, I have been told, not an easy one, but it is best to begin work in a difficult center for many reasons.

Tell your missionaries, when they are preparing baggage and so forth for their trip to the Orient, to include an abundant supply of patience and stick-to-it-iveness. A missionary's life is not as the aspirant imagines it and results are not in proportion to efforts. There is at every turn some unforeseen circumstance—but after all, is not that the experience of men who try to do work in the home-lands?

Be assured that all of us who meet your men will do whatever we can for them. Each of us has his own little way of extending fraternal charity, but no one of us will fail.

(Chekiang, China.)

At the Centre.



IT seems a long time since Christmas, but our January issue was in the printer's hands before we could record the actual transfer of the new Seminary Site to the possession of Maryknoll.

This transaction was effected at noon on December 24, in the solitary little reception room of the pro-Seminary.

We got into a "scrape" before we gathered enough, "by hook or crook," to transfer the tidy little sum of \$25,000.00 (\$25,780.00, to be exact), and two hours before the signing we were five thousand dollars short. But Maryknoll, backed as it is with good friends, has secured a financial standing, so that the local bank magnates smile sweetly when they meet our treasurer and soften their voices when they catch his on the telephone receiver.

To-day, as we look out of the office window over the once-coveted knoll to the home of the man from whom we bought, we can say with satisfaction, "We don't owe that farmer a copper."

But—you are curious, and we know it. You are anxious to learn if we had to borrow much from Peter to pay Paul.

In other words, you wish to know how much our friends have given towards this new property. At present we will answer only this. We were obliged to borrow much from Peter to pay Paul, and so far what we have received for the new knoll has come from priest-friends.

The reason for this is that we

have been content to direct our energies to meeting the necessary expenses of building at the Vénard College near Scranton, where a substantial Laundry and Power House, 125 feet long and two stories high, is already on the sky-line and being made habitable as a temporary school.

All our friends will be pleased to know that the accumulation of bonds and war savings and thrift stamps for this our latest new building have already reached about one-third of the cost.

New Year's Day, if you remember, was not a bright one for happy wishes. A dripping fog with a sleety rain obscured the natural beauty of our Knoll and might have depressed less busy people than those who occupy this hive.

But sometimes it is on just such days that warmth and light radiate from unexpected sources—and that is what happened here on January 1, 1919.

Towards the middle of the morning two gentlemen stepped out of a limousine and into the Field Afar office, where the Maryknoll Superior happened to be at that moment.

They were from the metropolis, one a prelate, the other a layman, both well-known throughout this country and, to some extent, abroad.

Their stay was for a brief half-hour, but before they left a U. S. Liberty Bond passed with a very gracious note from the layman's pocket to the Maryknoll catch-all. The Liberty Bond revealed four figures, the first a five, all on the left side of the decimal point,—and best of all, the gentleman who gave it, realizing as few do the myriad expenses connected with our young work, assured us that there was no string attached and that his gift was to be used wherever we found it would be most needed. Some people are thoughtful as well as generous, and this was certainly one of them.

Who was he? Like all who become interested in foreign missions, his one fear was that his name should be disclosed. God knows.

The attempt to "Maryknoll" the Catholic body of these United States is not so easy a task as some of our friends seem to think.

It would seem possible to accomplish it in one of two ways: (1) by bringing every thinking American Catholic to Maryknoll; or (2) by bringing Maryknoll to every thinking Catholic.

The cost of travel and the value of time, not to speak of the limited store-houses, ice-chests and fodder at Maryknoll, make the first plan impracticable; but what of bringing out Maryknoll to show it to the country? This is being done, and some of our friends say rapidly, but we don't agree with them, because our terms of comparison are different. Our friends compare us with other religious movements, while we compare ourselves with secular enterprises—simply because we feel that the children of the world are wiser in their generation than the children of light and we desire to emulate their activities.

THE FIELD AFAR has, for example, 38,000 subscribers, which possibly means half a million readers, but it has not as yet three per cent of American Catholics. Among its readers are 2,000 American priests, an enviable record, which few Catholic publications can equal, but this only shows that 18,000 other American priests are not yet in close touch with Maryknoll. The same proportion applies to religious houses of men and women.

Friends, earnest, intelligent, and in many respects practical, are pushing us. One writes:

Maryknoll spells a great cause. It is really a "big idea" and we need it badly all over the land. Get busy and make it known to everybody. Enclosed is a dollar for postal expenses.—J. W.

Thank you, John. We can send letters to twenty people with that dollar; or we can "sample-copy" twenty possible returns with it; or again we can get from Ossining to New York with it and land at the Grand Central Station ready for the next move; but what about making Maryknoll known to 18 millions of American Catholics? And just here came the suggestion:

Send a priest into every state of the Union and let him talk up THE FIELD AFAR.

DEAR JOHN: There are forty-eight states in the Union and at present we have only one priest to spare for propaganda. The other sixteen are needed elsewhere, so we must wait for more recruits.

The Maryknoll Superior should make a tour of this country.

Nothing would please him better, but within a year he has crossed the Pacific twice, covering 30,000 miles, and, like your friend, President Wilson, he must keep in close relation with the home base or it might be batted to pieces. As it is he makes rapid flights occasionally, and manages to scatter seed in such hopeful fields as seminaries, colleges and novitiates.

Why not add to your auxiliary brothers and organize some of them into a band of solicitors whose consecrated service will impress all classes of Catholics in every part of the country? You can get many fine young men who, for one reason or another, cannot go on for the priesthood and who would welcome a chance to be recruiting sergeants in the army of the Church.

That is a good one, John. Hang out a flag, sound the trumpet, and pace the sidewalk. We will give you a premium for every promising subject. Seriously, we know that such can be found, and Maryknoll actually rejoices in the possession of ten happy auxiliary brothers, but it takes patient dig-

ging to get gold. Only three of ours can as yet be spared for propaganda work, and these three have met with marked success, but to cover the ground about 300 would be needed.

What about that new community of women, the Teresians?

Oh, John, you open the springs of hope. We have plans in the back of our head, spreading over and under the skull down to the frontal bone, and as we stand with the left hand shading our best eye, we can see across the country centres of Teresians, transforming messages from foreign mission fields and from Maryknoll, and distributing to schools, circles, and individuals,—but don't you know that "Rome was not built in a day?"

Well then, hire a first-class campaign manager, to engage crews of agents to scour the country. You can push your FIELD AFAR to a million circulation in no time because you've got the goods.

Better for us 100,000 subscribers secured through prayer and conviction than a million through premiums and possible misrepresentation. We are looking for 50,000 more, so get busy, John, and send us one.

NOTES from the Vénard Apostolic College.

SHINNY on your own side!"—Dear reader, you with the high intellectual forehead, do these words take your mind back twenty-five years or more, to the time when you, too, were a boy? If not, come down to the Vénard and see our youngsters enjoying their after-dinner recreation in what looks to the innocent bystander like a free-for-all Kilkenny argument. It is merely a game of hockey. And how they play it! Yet we encourage them, because the game helps to make good missionaries, men who, no matter what they may be doing, whether it be prayer or work or study, do it with their whole hearts. Enthusiasm is the middle name of the Vénard.

It seems but a moment, when the bell for manual labor rings. A short

prayer to Him Who on earth was glad to work with His own hands, introduces our aspirants to their various avocations, from plumbing and pipe-fitting down through all the various trades. (We say "down" advisedly, because we have learned to be very respectful to the plumbing trade with its monthly reminders of our expansion.)

And, talking of expansion, we are impelled to tell you of our recent reunion. For six long months—which to the boys seemed like six years—the senior classes had been up with the Big Brother at Maryknoll, and although the change had made them feel rather important at first it was an exile which they were very glad to end when word came that the new building was ready for occupancy.

Really, it wasn't ready. The builders said that we should not sleep in those newly-plastered rooms for two weeks at least, and the painters felt that we were intruding on their prem-

have made Broadway jealous. The house-warming was more than figurative, for the aforesaid plumbers had done their work well and the zero weather of the Lackawanna hills was no bogey to us, thanks to the generosity of our readers, who had enabled us to get in sufficient of the principal crop of these same hills, the lustrous, warm-hearted black diamond.

Then came the Retreat, when for five days, under the experienced guidance of our old Redemptorist "Uncle," Fr. Borgmann, we quaffed deep of the well-springs of spirituality, obtaining a better realization of the fundamental truths of God's Justice and Mercy, to which we owe our present happiness as Catholics and our future efficiency as missionaries. To the older ones among us, who, as students, had made that first retreat at Maryknoll under his direction, Fr. Borgmann's visit was a pleasant criterion of what our missionary reunions will be later on in old Kwangtung.



WHERE SCRANTON MINERS GATHER OCCASIONALLY TO LEARN WHAT MANUAL LABOR MEANS.

ises; but we have learned, as you, gentle reader, have probably also learned, by experience, that the only way to get tradesmen through with a job is to push them out, and we did so very effectually by "butting in."

We are here only temporarily, to be sure, for in two years probably the building will be in fact what it is now in prospect,—the power-plant for our new Vénard College. But two years is a long time for missionaries to have permanent homes, and we had to show our joy by a celebration at the opening.

Budding playwrights and actors had been waiting for a chance to shine, and, with the examinations over, we had a "galaxy of events" that would

The new school term is now well under way, and the vacation week that went by so pleasantly, with coasting, skating, walking, mountain-climbing, and even ice-boating with good friends at Ford's Lake, will soon be paying back interest in renewed energy for exercises, for study, and for the more active manual labor, all for the glory of God and the good of souls.

Of course, during the winter, with the roads almost impassable, visitors have been few, but we must acknowledge with gratitude the unfailing kindness of friends in and about Scranton, many of whom made their interest appreciably felt in our mail-bags while waiting for good roads to see with their own eyes what has been accomplished at the Green.

Books and Booklets.

The White Fathers have published in English a twenty-four page booklet, describing the beginnings and progress of their excellent Society.

The annual report of the vicariate of Peking, China, contains 125 pages with many illustrations, including two colored maps.

There are more than 277,000 Christians in this vicariate and during the year nearly 57,000 adults were baptized.

The French fathers (Lazarists) at Peking have added an English supplement to their *Petit Echo de Saint-Michel*. The supplement is called *The Catholic Star* and it emits its light from St. Michael's Church in Legation Street. On the first page of the issue before us are "Some Informations"; five pages are occupied with an article on the Holy Father; and the last page contains the appeal of the three American Cardinals to the Catholic people of America.

No book has come to our desk recently that is more welcome than a volume of *Sermons and Lectures on the Foreign Missions*, edited by Fr. Huonder, S.J., and some of his confrères, who have adapted the work of Fr. Cornelius Pekari, a Capuchin monk. Here is the *Table of Contents*, which speaks for itself and which, we believe, will attract many buyers among our priest readers:

I. *Mission Work of the Catholic Church in Its Origin, History, and Future.*

II. *The Light in the Darkness.*

III. *The Victims of the Chinese Persecution in the year 1900, as Witnesses of Christ's Unfailing Power in His Church.*

IV. *Mission Alms.*

V. *Mission Prayer.*

VI. *The Heroism of the Catholic Missionary.*

VII. *The Mission Field.*

VIII. *The Parable of the Pharisee and the Publican Applied to the Heathen.*

IX. *The Accomplishments of the Association of The Holy Childhood.*

X. *The Heathen Mission the Vineyard of Christ.*

XI. *The Good Shepherd and The Heathen World.*

XII. *The Heathen Mission the Fulfillment of God's Promises to Abraham.*

Priest-Friends Always With Us.

THE priestly word keeps coming from East and West. A few of the many edifying sentences will suffice to show the spirit of American priests who are backing Maryknoll in its great task:

I am sorry I did not get your address earlier. Put me on your subscription list for the enclosed mite. I am a very busy missionary in Texas, but I will do all in my power to help your holy cause. In my seminary days in Innsbruck I learned to love the propagation of the faith and will try to keep up that spirit.

You might send me a few extra copies of your paper from time to time, together with leaflets and so forth, for the book rack in the vestibule of our church. They will all be gobbled up on Sundays, and who knows but that some of the seed will fall on good ground and bear fruit a hundredfold. (Toronto, Canada.)

To one who is, perhaps, the "poorest bishop in America," as he signs himself, we owe these edifying and encouraging words:

I enclose a check for \$100. Please put me down as a Perpetual Associate, and as paying for the maintenance of a catechist in China for three months. For the balance kindly send me a copy of *Bernadette* and of your own *Observations* when issued. I fancy there will be some discount on the check.

I do not want my name published, but you may, if you wish, say the money came from the poorest bishop in America, who shares with you this donation from kind friends (1) because he is persuaded that it is more blessed to give than to get; (2) because he knows from experience the truth of Our Blessed Lord's words, "Give, and it shall be given unto you"; (3) because the saying of some saint of God is forever ringing in his ears, "Of all God-like things the most God-like is to cooperate with Christ in the redemption of souls."



THE MARYKNOLL
MISSION CIRCLES.

TO the St. Columba Circle, Boston, we express our grateful thanks for the generous gift of \$100 towards the St. Columba bourse.

In Brooklyn, N. Y., an active Circle secretary found more than sixty new readers for THE FIELD AFAR among her companions at work. Some of this group will also sew for Maryknoll.

Of a whist party, successfully held by the Circle at Brookline, Mass., the secretary writes:

A large cake was decorated with the Maryknoll seal and the meaning of this Chi-Rho was explained by one of the members. The score cards each bore a miniature Chinaman blowing from his trumpet the command of Christ, "Going, teach all nations." A real Chinese shoe received the offerings of the guests for the American Foreign Mission Seminary.

Some Mass vestments for Maryknoll are being made by the St. Francis Xavier Circle of Rochester, N. Y. Many Circlers are already working on small altar linens or towels, but this is the first Circle to undertake vestments,—a work more difficult in the expectation than in the reality. Samples and information will be gladly given by the Circle Director.

Here is valuable coöperation from St. Joseph's Circle, Pawtucket, R. I.

We enclose money-order, the first-fruits of our Mite Box Party. In the little envelope you will find a W. S. S., our humble contribution towards the Vénard building fund. We wish it could be many times that amount.

We are mailing a package containing about fifty dish towels and about four surplices. We shall be glad to make a further supply of these, as we expect to do as much of this kind of sewing as possible during the winter months.

You might also send about twenty-five more Mite-Boxes. We shall distribute them and have another party about Easter time. You know the druggist has offered to put another one in his store.

To the Maria Mission Circles centered at Pittsburgh, Pa., we acknowledge an exceptional kindness. The Directress of these Circles caused to be printed and circulated an attractive card, on the detachable portion of which were these words:

(BOOKS PUBLISHED AT MARYKNOLL.)

| | |
|--|--------|
| The Field Afar (including membership in the C. F. M. S.) | \$1.00 |
| A Modern Martyr (Life of Bl. Théophane Vénard) | .75 |
| Thoughts From Modern Martyrs | .40 |
| Stories from The Field Afar | .60 |
| Field Afar Tales | .60 |
| An American Missionary (Fr. Judge, S.J., in Alaska) | .75 |
| Théophane Vénard (in French) | .60 |
| The Martyr of Futuna (Bl. Peter Chanel) | .75 |
| The Lily of Mary | .35 |
| Bernadette of Lourdes | 1.00 |
| For the Faith (Just de Bretonnières) | 1.00 |
| Bound vols., Field Afar | 2.00 |

(OUTSIDE PUBLICATIONS)

| | |
|------------------------------|-------|
| Our Lord's Last Will | \$.70 |
| The Workers are Few | 1.00 |
| The Church in Many Lands | 1.00 |
| With Christ in China | .50 |
| Our Missionary Life in India | 1.00 |
| (All Books sent postpaid.) | |

| | |
|--|----------------|
| Prayer Prints | 100 for \$.25 |
| Post-Cards of Maryknoll and the Missions | 100 for .50 |
| Post-Card Albums—filled | .50 & .75 |
| Educational Cards | 26 for .50 |
| Maryknoll Sealing Stamps 12 for | 1.10 |

| | |
|------------------------------|--------|
| The Maryknoll Pin | .25 |
| The Maryknoll Ring, sterling | \$3.50 |
| 10-karat gold | 6.00 |

| | |
|---|------------|
| Statue of Bl. Théophane Vénard (in old ivory or bronze) |\$3.00 |
|---|------------|

My t.

To the Christ Child for His Missions
Name
Address

Further instructions were that the detached portion be sent with an offering to Maryknoll, and we are pleased to acknowledge the receipt of several.

The Maria Mission Circles are evidently widening. Here before us is Vol. I, No. 1, of *The Bulletin*, a four-page summary of progress, that opens with a warm letter to the members by Rev. P. C. Danner, Director of Mission Activities in the diocese of Pittsburgh. Success to the *Bulletin*!

The Field Afar has no paid agents. It will, however, supply boys or girls with copies to sell, allowing a small margin of profit.



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The day's mail brings all kinds of messages, but it is never without some cheery and heartening paragraphs, like these that follow:

I am glad to send you two more names for THE FIELD AFAR. Some old friends were here and of course I made them subscribe. (N. Y.)

I am enclosing \$5, which I believe is the offering for the purchase of a pagan baby. I hope it will be among the first babies the Maryknoll missionaries will christen when they begin their rescue work in China. (Phila.)

foreign missions in particular. The paper I have in view would prove very interesting to our Society, therefore I ask you to send me whatever information you have. (Notre Dame, Ind.)

Just at present we are busy with the United War Drive. Please God we will have some day in the near future a United Mission Drive and rescue the Chinese and other pagans from a slavery far worse than that from which we have delivered the German people. (Seminarian, N. Y.)

Last Sunday the entire house made the foreign missions the special intention at Mass and Communion and I know that many prayers follow the four pioneers. We are having *A Modern Martyr* read at spiritual reading and all of us feel that Blessed Théophane is a splendid saintly model for all seminarians; at the same time he was sane and practical, or as one of the seminarians here put it, "He was a regular fellow."

With best wishes to all our friends at Maryknoll. (Yonkers, N. Y.)

A written report from St. Joseph's Seminary, Dunwoodie, (N. Y.), has fallen under our eyes. It reveals this practical interest in missions:

For the Society for the Propagation of the Faith.....\$263.56
(Dues and mite boxes)

Towards the Maryknoll Dunwoodie Burse..... 294.70

Total\$558.26

THEY CAN DO IT.

Once before we have congratulated the *Wekanduits* of Trinity College on their fine spirit. These young women gather funds for foreign mission enterprises, not by passing around bonnets or punching whist-party tickets, but by menial service rendered, in a spirit of sacrifice, to their classmates for the ordinary compensation.

Boot-polishing we recall as one source of profit, and we now learn of its latest venture—a Commissary Department that has taken over the serving in the dining-hall.

Incidentally, the Sister Procurator is overjoyed, as the help problem in Washington, as elsewhere, is acute.

We all appreciate the noble work in which you are engaged and desire to witness its progress. I should like to do something better for you but the best I can do at present is to send the enclosed. (\$30). (E. Bloomfield, N. J.)

Will you have a copy of the November FIELD AFAR sent to the Bishop and as many priests of the Peoria Diocese who do not take it as the enclosed \$3 will pay postage on? It may induce several to educate a Chinese boy for the priesthood. (Illinois.)

Enclosed find a draft for \$50 in aid of your work. America is now called upon to furnish men and means for the foreign missions. It is the duty of all to respond, by prayer if no more, and by funds as well when there are any.

(A frequent benefactor, St. Louis.)

It was a happy thought to send word to the friends of Maryknoll that Thrift Stamps, War Savings Stamps, and so forth are acceptable. Some of us, I fear, need to be reminded not to overlook the first part of the slogan, "For God and Country."

(A Cambridge subscriber.)

Say, that's some intelligent-looking Chinese priest in this issue. His face fairly radiates cleanness, education, and refinement. Never knew a Chinese could be made to look so intelligent. If he is a product of the Catholic missions good luck to them!

(Subscriber, N. Y.)

The wires are getting busy between Catholic student bodies and our Sunset Hill home.

I have been trying to gather facts regarding the origin, foundation, and so forth, of the Seminary at Maryknoll in order to write a paper which has been assigned to me. We have a Mission Society here for the purpose of promoting zeal for the missions, the

FROM OUR OWN STATE AND OTHERS.

| STATE | GIFT | NEW SUBSCRIBERS |
|-------------------|-----------|-----------------|
| Alabama | \$101.25 | 1 |
| Arizona | 1.00 | |
| Arkansas | 4.23 | 10 |
| California | 262.79 | 10 |
| Colorado | | |
| Connecticut | 387.93 | 13 |
| Delaware | 84.60 | |
| Dist. of Columbia | 140.77 | 5 |
| Florida | 10.00 | |
| Idaho | 33.84 | 1 |
| Illinois | 369.39 | 14 |
| Indiana | 113.02 | 3 |
| Iowa | 27.06 | 1 |
| Kansas | 32.00 | |
| Kentucky | 82.00 | 4 |
| Louisiana | 6.00 | 1 |
| Maine | 9.48 | |
| Maryland | 364.23 | 5 |
| Massachusetts | *6,569.99 | 72 |
| Michigan | 197.15 | 1 |
| Minnesota | 197.11 | 8 |
| Missouri | †913.19 | 2 |
| Nebraska | 45.42 | 2 |
| Nevada | 1.00 | |
| New Jersey | 426.95 | 99 |
| New York | 1,749.13 | 105 |
| North Carolina | 1.00 | |
| North Dakota | 5.00 | 1 |
| Ohio | 388.15 | 20 |
| Oklahoma | | 1 |
| Pennsylvania | 2,301.88 | 12 |
| Rhode Island | 401.18 | 12 |
| South Dakota | 1.50 | 1 |
| Texas | 131.50 | 4 |
| Utah | 1.00 | |
| Vermont | 72.00 | |
| Virginia | 5.00 | 1 |
| Washington | 2.50 | |
| West Virginia | 41.73 | |
| Wisconsin | 6.00 | 2 |

FROM BEYOND OUR BORDERS.

| | | |
|------------|-------|---|
| Canada | 64.00 | 9 |
| Ireland | | 1 |
| Japan | 10.00 | |
| Porto Rico | 5.00 | 1 |

Total of New Subscribers 417

* \$4,150.00 annuity.

† 700.00 annuity.

With some Mass intentions a thoughtful subscriber writes:

For some soldier boy who has no one to remember him, for his Christmas present.

RECEIVED AT MARYKNOLL.

Rosaries and scapulars; magazines; vestments; old jewelry etc., from R. I., Mass., N. H., N. Y.; canceled stamps, tinfoil, etc., from N. Y., Pa., R. I., Ala., Va., Conn., D. C., Mass., N. J., Mich.

MARYKNOLL LAND.

(Original Purchase.)

Total area, 4,450,000 ft.
Sold up to Feb. 1, 1919, 2,800,092 "
For sale at 1 cent a foot, 1,649,908 "

VÉNARD LAND.

Total area at The Vénard, 6,000,000 ft.
Sold up to Feb. 1, 1919, 1,173,106 "
For sale at 1/2 cent a foot, 4,826,804 "

My heart goes out to the foreign missions, and especially to Maryknoll because it is so thoroughly American. When the foreign missions are concerned I feel my vow of poverty; but of my spiritual treasures I try to give largely. If after the war the K. of C. and the Chaplains' Aid would direct their efforts to the missions how much could be done for the Standard of the Cross! (A Visitation Nun.)

THE war and the epidemic have taken their toll from the families of many of our readers. We ask the charity of your prayers for these departed souls and for their bereaved families and friends.

Rt. Rev. Isaac P. John Barron
Whelan Lt. John Kelly
Mgr. Bronsgeest Margaret McNulty
Rev. T. S. Dolan Mary McCabe
Rev. Luke Parker Leonz Staubli
Rev. P. F. Kelly John Stack
Rev. C. E. O'Flaherty Mary Horgan
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Alice J. Fay Peter McEaney
Philip O'Connell Edward Gillen
Wm. Flynn Martin Shimanska
Thomas Slater Louise Jordan
James Landry Mrs. A. O'Neil
Edward McNulty Charles Jordan
Harold Taylor Anthony Jordan
John McGinty Arthur Cushman

STUDENT BURSE PROGRESS.

A Burse or Foundation is a sum of money, the interest of which will support and educate, continuously, one of our students for the priesthood.

MARYKNOLL BURSES (Complete).

Cardinal Farley Burse.....\$5,000
Sacred Heart Memorial Burse.... 5,000
John L. Boland Burse..... 6,000
Blessed Sacrament Burse 5,000
St. Willibrord Burse.....*5,000
Providence Diocese Burse..... 5,000
Fr. Elias Younan Burse 5,000
Mary, Queen of Apostles, Burse.. 5,000
O. L. of Miraculous Medal Burse. 5,000
Our Lady of Perpetual Help Burse 5,000
Holy Trinity Burse..... 6,000
Father B. Burse.....*6,273.31
Bishop Doran Memorial Burse.... 5,000
St. Charles Borromeo Burse.....*5,000
St. Teresa Burse.....*5,011
C. W. B. L. Burse.....5,352.10

MARYKNOLL BURSES (Incomplete).

Abp. John J. Williams Burse.*\$5,279.21
St. Joseph Burse 3,457.29
All Souls Burse 3,293.46
Cheverus School Burse 3,200.12
Bl. Julia Billiard Burse..... 3,012.09
Fall River Diocese Burse \$2,960.55
St. Columba Burse 2,684.00
Holy Ghost Burse 2,552.19
Our Lady of Mt. Carmel Burse 2,035.89
St. Patrick Burse 2,010.05
Our Sunday Visitor Burse... 2,000.00
Curé of Ars Burse 1,837.81
St. Vincent de Paul Burse... 1,726.85
Fr. Chapon Memorial Burse... 1,663.37
Pius X. Burse 1,587.00
Our Lady of Mercy Burse... 1,576.74
St. Anthony Burse 1,341.20
Most Precious Blood Burse... 1,313.25
Holy Child Jesus Burse 1,275.00
Bernadette of Lourdes Burse. 1,211.00
St. Anne Burse 1,120.72
St. Dominic Burse 1,097.00
Our Lady of the Sacred Heart Burse 1,033.36
Holy Eucharist Burse..... 1,015.00
St. John the Baptist Burse... 656.33
Bl. Margaret Mary Burse ... 618.85
St. Francis of Assisi Burse.. 558.55
Dunwoodie Burse 528.70
St. Stephen Burse 352.00
Bl. M. Sophie Barat Burse ... 342.00
Susan Emery Memorial Burse 307.20
St. Lawrence Burse 272.25
Holy Family Burse 259.00
St. Francis Xavier Burse.... 249.51
St. Rita Burse 249.05
Immaculate Conception Burse 219.50
Fr. Chaminade Mem. Burse... 218.40
St. Agnes Burse 203.19
Trinity Wekanduit Burse 165.00
Our Lady of Lourdes Burse. 163.00
St. Boniface Burse..... 154.00
Children of Mary Burse..... 119.00
All Saints' Burse 105.00
Duluth Diocese Burse 100.00

Any burse or share in a burse may be donated in memory of the deceased.

A new burse cannot be listed until it has reached one hundred dollars.

* On hand but not operative.

† \$1,000 on hand but not operative.

‡ \$230.62 on hand but not operative.

VÉNARD BURSES (Incomplete.)

Little Flower Burse \$2,687.49
Blessed Sacrament Burse.... 1,901.54
Bl. Théophane Vénard Burse. 1,477.00
Sodality Bl. Virgin Mary Burse 1,000.00
C. Burse 760.00
Sacred Heart of Jesus Burse (Reserved) 500.00
St. Aloysius Burse 217.00

Had intended to send you these four War Savings Certificates later, but after reading your appeal decided that a bird in the hand is worth two in the bush. May Almighty God bless you with abundant success!

(Pittsburgh, Pa.)

NEW PERPETUAL ASSOCIATES.

Living—Rt. Rev. J. C.; Rev. Friends (6); M. E. O'C.; J. S. B.; E. M. J.; Mrs. E. M. J.; L. B. H.; Mrs. C. S.; L. J. W.; M. T. F.; J. M. M.; K. H.; M. H.; M. A. M.; K. A. M.; Mrs. M. A. V.; B. H.; Mrs. C. B.; W. W.; B. H.; F. J. W.; J. A. B.; J. J. W.; Mrs. M. B.; M. H.; S. B. M.; M. A.; Mrs. M. A. C.; Mr. and Mrs. P. M.; C. family; Mrs. E. C. M.; M. L. G.; H. L.; Miss H.; Mrs. J. B.; M. B.; Mrs. J. A. C.; Misses G.; M. C. D.; H. W.; E. McC.; Mr. and Mrs. J. M.; B. B.; J. B.; J. F. B.; J. J. B.; Sr. M. L.; Sr. J. A.; S. M. H.

Deceased—Rev. J. H. McHugh; Rev. Friend; Mrs. Bridget Walsh; Mary A. Donnelly; Felix Krautsch, Elizabeth Witzel, Ambrose Witzel; Mary P. Schneeweiss; William Trant; Catherine Trant; Oliver Hennessy; James Hannan; Mrs. Hannah Welch; Anthony J. Gallagher; John M. Burnshine; Mrs. R. M. Burnshine; Mrs. Mathilda Breslin; Mr. and Mrs. Bayle; Mrs. Catherine Welch; McInerney family; Genevieve Brady; John Stack; Murphy relatives; John L. Madden; Ralph Fogarty; Patrick Hartney; Robert J. Gartland; Patrick Kean; Mrs. P. Kean; Mary and Stephen Frayne; Costello family; Charles Maguire; Michael Quigley; Mrs. Elizabeth Cavanaugh; James and Mary Boyle; J. A. McGinnis; Elizabeth Crane; Daniel Callahan; Robert Cairns, Sr.; Susan Murray; John McCovey; Rose McCovey; Francis McDonough; Ellen A. Brosnahan; John D. Brosnahan.

Enclosed find a five-dollar War Savings Stamp. My object in making this is to encourage others to help your work in a similar way. I should suggest that you advertise that a subscriber has started this means of helping, which I hope will bring a rich harvest.

I am a Catholic, thank God, and fully realize the value of your great work. It must go on, and it will prosper, and we who were born in the Faith must help you. (N. Y. C.)

*It is I again,—
A. Skowla; and I
wish you to re-
mark the bill
which I carry in
my hat. It is for
you, who make
those poor beggars
at Maryknoll lose
paper, stamps and
time, trying to
keep you to your
duty! Come up!*



TRINITY COLLEGE, WASHING-
TON, D. C.—A Catholic Institution for the
Higher Education of Women. Conducted by the
Sisters of Notre Dame of Namur. For particulars
address THE SECRETARY.

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LEGE, DANVERS, MASS.—For
Boarding and Day Students. Conducted
by the Xaverian Brothers, with the ap-
proval of the Most Rev. Archbishop.
Academic, Commercial and Preparatory
Courses.

BROTHER DIRECTOR, DANVERS, MASS.

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AND ECCLESIASTICAL SEMINARY**
EMMITSBURG, MARYLAND
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Conducted by Secular Clergymen, aided by Lay Pro-
fessors. Courses: Ecclesiastical, Classical, Scien-
tific, Pre-Medical, Commercial, Preparatory. Separate
Department for Young Boys. For Catalogue address:
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Conducted by the Sisters of Notre Dame (Namur).
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mercial Pursuits. For further particu-
lars apply to SISTER SUPERIOR.

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The Field Afar 6 years for \$5.

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A Select Day School for Young Girls. Conducted
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Intermediate and Academic Departments.
Address: THE SISTER SUPERIOR, Notre Dame,
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Was opened in September by Bene-
dictine Sisters at Richmond, Va.
The Department of Psychology at
the Catholic University of America
will actively cooperate in directing
the treatment of the children.

For further particulars write to
the Mother Superior, St. Gertrude's
Convent, Richmond, Va.

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College. Incorporated under the Laws of the
State of Maryland with power to confer degrees.
College and Academy. Registered by the Uni-
versity of the State of New York and the State
Board of Education of Pennsylvania and Louis-
iana. Course in Pedagogy registered by the
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lege preparatory grade). Grammar and Pri-
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Conducted by the Dominican
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An ideal Boarding and Day
School for Girls. College and Nor-
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